MARYLAND

COLONIZATION JOURNAL.

CONDUCTED BY JAMES HALL, GENERAL AGENT OF THE MARYLAND STATE COLONIZATION SOCIETY.

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TO THE EDITORS OF PUBLIC JOURNALS THROUGHOUT THE STATE OF MARYLAND.

"HEAR ME FOR MY CAUSE!"

More than one year since we took the liberty of calling the attention of conductors of the public press in this State to the subject of African Colonization, as conducted by the Maryland State Colonization Society under the sanction and patronage of the state government; and we particularly solicited the publishers of the various periodicals in the state to exchange with the Colonization Journal, the organ of the State Society, and to make such extracts from its columns, from time to time, as they might judge would be interesting to their readers, and advance the interest of a cause in which the state has so nobly embarked. Our appeal, we regret to say, has not been responded to; and although indications are given throughout the state of the very strong interest felt on this subject by people of all classes, yet the press, with few exceptions, remains silent; and of the whole number of periodicals in the different counties of the state, we at this time regularly receive but three in exchange for the Journal, and in but one of these, viz. the Frederick Herald, have we noticed an extract from its columns.

We would not be understood as complaining of a want of editorial courtesy as a conductor of a public journal, nor do we feel that we have conducted this journal in a manner to insure it special notice from the style and manner of the editorial articles; but we claim the notice and attention of the editors and the public from the importance of the CAUSE of which this journal is the organ and advocate. On that CAUSE solely do we base our claim not only to notice, but the favourable notice and strong advocacy of every truly patriotic or philanthropic print in the State of Maryland.

What is the object and intent of the *political press* of our country, if not to advocate and support all measures productive of the greatest good to the citizens of the land, and ensuring the perpetuity of our present established government? And from whence are we to apprehend danger, and what causes threaten the peace, prosperity and permanency of our government? Why, one, and one only, the existence of two separate and distinct races of men which can never coalesce and amalgamate, and the rapid increase of the now debased and inferior. This one cause is looked at with dread, ap-

prehension and fearful forebodings, by the true patriotic seer of our own land, by the friend of freedom and free institutions in all lands, and with gratification and delight by the enemies of our republic, as from this cause they predict its sure downfall and extinction. This is the spot in our fair sun, the death's-head at our feast, the canker-worm which gnaws at our vitals. Compared with this, all other causes which threaten discord or commotion, all incitements to sectional feelings and jealousies, all political schisms and party bickerings are but the affairs of a day, and pass off with the individuals which excite them. Compared with this question, the tariff, the distribution, the bank, the appropriation bills, and the thousand-and-one others, of minor importance, which 'fret and strut their brief hour upon the stage,' are but as nothing; they are the mere bubbles on the surface of the vast current which sweeps us onward to national glory and extended dominion.

Why then should this subject so important in itself and so threatening in its consequences, fail to secure the attention of those who direct, and to a great extent, control public opinion? Why is the press negligent in sounding alarm, where alarm alone need be sounded? And most of all, why does the press lag behind and fail to support the legislation of the state? Why does it not publish the good results that have followed the measures which the state of Maryland alone has adopted to ward off the threatening evil?

That the subject is of the deepest interest to all classes of people in the state, no one who has noted the important events of the past year can doubt. A convention of one class of people in the state, held to deliberate and act upon the subject of the coloured population, has convulsed the whole state to its center. Another class or classes instantly were up and protested against all that had been done, and all without declared object or definitiveness of purpose. What will be future action of the various parties of themselves, we are unable to say, but we predict that all agitation or action thereupon, either with a view to the perpetuity of slavery or its abolition, will but serve to produce disunion and discord, unless based upon the ground of *voluntary* manumission and *voluntary* emigration. In other words, COLONIZATION—as avowed and practised by the state of Maryland—of which cause and policy this paper is not only the professed exponent and organ, but the register of the results thereby produced. We conceive therefore that we have a claim not only to the favour and courtesy of the publishers of journals throughout the state, but their assistance and co-operation in promulgating the plans and policy of the state and of the State Society, and the extensive and vastly beneficial results which have thus far attended all the operations of the society,—and also in disseminating all true and correct information among our coloured population, that they may clearly see the advantages that will result to themselves and their posterity, by emigrating to a land where they can alone enjoy *political freedom* and all its attendant blessings.

We have therefore to request that the editors of journals individually throughout the state would but give to this subject that consideration which its magnitude demands, and we have no fear but we should receive their papers regularly in exchange, that many articles of interest in our journal

from Africa would be transferred to their columns, but we are confident we should receive many willing coadjutors and fellow-labourers in this glorious work who would bring to its aid talents and ability commensurate with its importance and magnitude.—Again we say,

"HEAR US FOR OUR CAUSE."

(From Africa's Luminary.)

The following: descriptive of their bargain and sale in procuring females, or wives, may be relied upon as correct. Particularly the ceremonies of the gree-gree bush; to our knowledge never before published; and which have cost us years of patient inquiry.

When an individual is desirous of getting a wife, or increasing his number of wives; he enquires among his neighbours, until he finds a female child, which has not been disposed of by its parents; and having gotten their permission to purchase it; he next applies to the King, and then to the Head-man, for the purpose of ascertaining whether these Dignitaries have any intentions of appropriating this infant to their households; and if either of them answers in the affirmative, he relinquishes his claim. It appears that the Chief Executive, and Heads of Departments, have the refusal, notwithstanding they too are expected to pay in the usual manner, for their several wives. This shows the existence of grades, and ranks; and is a wise measure, in that it keeps up the free circulation and commingling of plebian and royal blood. In all the aspects of political economy, these numerous affiliations on the part of Crowned heads, and State Functionaries, seem to tend to the strengthening of the stakes enlarging the borders, and enriching the parties, nationally and individually. The unsuccessful applicant, has now to begin anew: perhaps seeks for a wife in an adjoining town; or possibly having a partiality for the family in which his former selection was made, and ascertaining the mother to be *enceint*, he forthwith contracts for the issue, should it be a female, and all other preliminaries settled, he pays down a portion of the purchase money! At the fullness of time a child is born, and proves to be a male! This does not invalidate his claim; it remains good against the first female product; he waits patiently until finally all the parties are brought to rejoice over the consummation of their wishes in the birth of the desired object. Mutual congratulations are extended; and the father of the offspring reminds the purchaser, that this would be a proper time for him to show his liberality in an appropriate dash, or present, seeing that the parents are fulfilling their part of the contract. He then forks up, an additional amount; upon this important era—the birth of a future wife.—Time passes, and nothing can occur to mar or annul the bargain. The little infant is taught as soon as she can understand language, that she has been affianced to this person; and he is not altogether wanting in little attentions and marks of attachment, which increase as the young subject gains in years, and are by her reciprocated and duly prized.

This bargain and sale business, is a regular *chiseling* project; for the amount to be paid, is never a stipulated sum, and once commenced, has no ending. The parents feel themselves (according to usage), free to call on the purchaser, for pecuniary aid, whenever they get into straightened circumstances; or involved in a palaver. The father tells a fine story, about how prolific his wife is, how frequently she produces *woman child;*—and like mother, like daughter. So the future son-in-law must *dash* again. These contributions by way of paying for his espoused, consist of a few wash-bowls, bullock, musket, keg of powder, tobacco, a few yards of cotton

cloth, or better than all, a bottle of *New England* rum! *Spirit* and shades of the pilgrims!! These demands continue to be made whenever there is a shadow of excuse for doing so; and frequently when there is no excuse. The contractor knows no end to the applications, for brass-kettles, brass-rods, gun-flints, powder, cottons, ivory, cam-wood, palm-oil and various other articles.

The child, having arrived at the age of ten, or twelve years, is fitted to commence the ceremonies of the gree-gree bush; through which, all females have to pass, before coming to the age of puberty. This institution is a redeeming feature—the only one, in all the various systems of the circumjacent Africans.

The gree-gree bush, is a particular portion of land, set apart for that purpose, in a secluded place: generally in a dense forest, away from the habitation of man. Males are never suffered to approach it, under any considerations whatever. And should any be so ungallant, as to attempt to gain access there; his life is the forfeiture of his temerity. Men and male youths, are taught to close their ears and run with all possible speed, whenever they pass by a path, which leads to the gree-gree bush. The performances there enacted, dare not be divulged. We have been offering large money, to African females, for years; we have often attempted to bribe their husbands, and left no means untried, and have but lately, succeeded in getting a tolerable idea, of the gree-gree bush ceremonies.*

The gree-gree bush, is superintended by an aged female, whose knowledge and age, is supposed to fit her for that station. She is furnished with a few small houses, and extensive ranges of play-ground where the girls exercise; but it does not appear, that they pursue any intellectual or agricultural labour for physical or other purposes, during their years of stay in that place. They are visited only by females, mostly matrons, who supply them with food; and the girls are not permitted to leave under any pretence until the signs of woman-hood appear, at which time they are formally discharged, and enter immediately upon the duties of a wife.

From the time of their entrance into the gree-gree bush, their maintenance is drawn from those who are in treaty for them as future wives.

When a number of girls are found to be old enough to enter the gree-gree bush; say from ten to twelve or nearly thirteen years of age, according to individual differences, they are taken by the gree-gree women, accompanied by the other females of the town, to a stream of water. As they march along they all dance and keep up singing and beating of drums. Arriving at the water, the gree-gree women performs circumcision upon all the candidates for the gree-gree bush. They are then washed and greased from head to feet with palm oil; and on the approach and under cover of night, they are conveyed from the water to the gree-gree bush. Here they are kept under strict watch, with such medical assistance as the old superintendent or gree-gree woman can give, until they reach the age and state of puberty. When this takes place it is announced to the purchaser or future husband, by the gree-gree woman through some other female; and he is expected to prepare himself shortly for taking her away from the gree-gree bush, in accordance with the customary usages. Whenever he is prepared for her reception at home, he announces it by ringing a bell and vociferous cries throughout a whole night. This is to inform all whom it may concern that he intends to bring his bride from the gree-gree bush on the following day. On the morrow a dilligent search is made by females through the woods, to ascertain whether any intruders are lurking about. When they

* If the Editor had just applied to his neighbour, Elijah Johnson, or any other old *bush-tramper*, he would readily have obtained vastly more interesting details than he has here favoured us with, without money and without price.

are satisfied on this point they convey the girl to a rivulet, where she is thoroughly washed, greased and richly dressed in their best style, and in nuptial decorations and ornaments, she is then taken up by attending females and carried along, while others follow with singing, drumming and dancing. Her feet are not suffered to touch the ground until she is placed in a house prepared solely for her reception. This is carpeted with mats and the walls are gaily decorated with various curtains and ornaments. Here she remains for a day or two, and is not allowed to speak to any male person except her groom. Two or three days are spent in this way, and in feasting, firing guns, drumming and dancing. When this celebration is done with, she is then given up by her parents, a virgin of unspotted purity, to her future lord and husband; which personage, gives them in return a handsome and valuable present; and is bound to repeat the same as often as requested, and whenever particular providence indicate that he should be liberal minded on marriage anniversaries or the increase of his family by births, particularly should the addition be two or more at once.

The above is the accustomed mode of coming by a wife, as practised by the African tribes in this vicinity. Provident parents sometimes take time by the fore-lock, and commence negotiations on the part of their sons, while the latter are yet young. These proxy arrangements are always appreciated by those in behalf of whom they are made. Old men sometimes dispose of a vixen or two to younger and more needy persons; and war is a fruitful source through which slaves and wives are gotten. But the legalized established manner is as above detailed. Of course if men have the means, they may be in negotiations for half dozen or more at one time.

AUBURN ISLAND, OR ISLAND OF THE DEAD.

Extract of a letter from a Colonist to his friend in this city.

In one of my communications of last year, a short account of the native funeral ceremonies was attempted; I now design fulfilling my promise by a brief description of the romantic spot selected and used by them for nearly two centuries as a cemetery. As I know of no other name by which the spot is distinguished, I shall name and describe it as the

ISLAND OF THE DEAD.

Situated on the south side, and running parallel with Cape Palmas from east to west lies the Island of the Dead. Its length does not exceed three-eighths of a mile, its width about one-quarter of the length. A channel two hundred yards wide separates it from the main land through which the tides sweep with great force.

A distant view of the surface of the Island leaves the spectator under the impression that it consists of a gentle swell of land covered with fresh and luxuriant grass: but in reality the whole Island is a vast accumulation of rock, among which vegetation has accidentally introduced itself, and by its decay as well also as by the trituration of marine shells, has produced a soil sufficient for the growth of such shrubs and evergreens as resist the effects of the salt spray, which in boisterous weather is driven entirely over the Island. On the south, or seaward side of the Island, immense masses of rock arise, seemingly from the depth of the ocean, to the height of thirty and forty feet, with precipitous sides against which the troubled waves incessantly dash, producing a din ofttimes annoying to the residents on the Cape.

Over the entire surface of the Island these rocks lay in piles of huge dimensions, assuming the most fantastic shapes; here we see an immense fragment poised, as it were, on a single point, the slightest force being

sufficient to precipitate it on the masses below; there we behold another, which from the violence of the waves has been detached, and has fallen into the sea, yet still erects its dark and rugged head far above its surface. In one spot a large cluster arises to the height of fifty feet, three of its sides being perpendicular, the fourth, that running from the centre of the Island being barely accessible to the best climbers. On its summit, shrubs and dwarf trees grow in profusion, whilst creeping vines spring from the fissures which here and there appear, which partially cover its sides, presenting the freshest green, as a contrast to the dark unseemly colour of the rock. Viewed from certain positions, it answers well the description of some ancient castle, with turrets and battlements fallen into decay, with ivy and other plants creeping from its venerable walls; we might even go farther, and imagine, that the broken rough appearance of its sides, arise from the conflicts of man. On the very spot of this imaginary castle, at one time the dead were deposited, but the difficulty of access has caused its discontinuance.

In another spot a stupendous mass has fallen over two perpendicular rocks, forming an arched passage to the sea, through which the waves dash at high tide with a noise resembling the explosion of a cannon. At low tide the porch can be entered and passed through; we once entered it; the temperature was so much lower than that of the atmosphere and the situation seemed so peculiarly dangerous, that we hastened through as quick as possible, dispersing in our passage hundreds of terrified soldier crabs, that scampered off with arms a shoulder much to our consolation, as we were not disposed to immortalize ourselves by sub-marine excursion, nor to run the risk of fattening the veteran tenants of this archway. A cavern exists in another part of the Island which I am inclined to think communicates with the sea, a bare look into its dark mouth satisfied me of its existence—its exploration is most cheerfully left to some more hardy adventurer.

On the eastern extremity of the Island, the dead are deposited, each body being covered with an inverted canoe, which previously served for a coffin. The bodies are laid on the surface of the earth, notwithstanding the rank vegetable growth which partly serves to cover these wrecks of mortality, we may at a glance see the deposit of a dozen years. Boxes, canoes, chairs and crockery, skull, arm and leg-bone, are scattered about in confusion. Hawks and vultures may be seen flying over head or seated on the surrounding rocks, awaiting the fresh deposit which takes place every day or two, and on which they feed without interruption.

The sudden start and cry of the plover, which roams almost undisturbed on this Island, presents the greatest attraction to the eye and ear of the sportsman, (and to my fondness for this recreation you are indebted for this short article.) Being nearly of the colour of the earth and rocks, these birds easily elude our pursuit, and rarely take wing in sight, so that they carry one a weary journey over the rocks in the effort to shoot them. Curlew, snipe, fern, sea gull, cranes, crows and hawks are common on the Island, and at certain seasons thousands of rice birds retire to it in the evening to roost. Rare and curious shells and marine animals are also found there, the former hardly ever in a perfect state. The conger eel is also common there, it is noted for its disposition to attack men when it is disturbed. This animal is left by the tides in small basins in the rocks and will rear itself out of the water in its eagerness to seize those who disturb it. Its bite is severe, but not poisonous, occasionally they are hooked and drawn into canoes of fishermen, in such cases the fishermen finds it prudent to jump out into the sea and remain until the eel returns to its native element.

EXTRACT *from the Speech of* GOVERNOR MOREHEAD, *Senator from Kentucky, in the Colonization Convention, holden in Washington, on the 4th of May.*

Twenty years have elapsed, Mr. President, since the Colony of Liberia was planted. It has outlived the embarrassments and perils of a first establishment, and its present flourishing condition furnishes conclusive and gratifying proof of the stability of its institutions and the wisdom and benevolence of its founders. For want of more recent information of sufficient exactness to be implicitly relied on, I avail myself of a publication made in 1838, by one whose character gives assurance of the authenticity of the statements contained in it—I mean the late Governor Buchanan, whose untimely death may well be regarded as a national calamity.

The territory of Liberia extends three hundred miles along the coast of Africa, and from ten to forty miles into the interior.

It contains four separate colonies: MONROVIA, which was established by the American Colonization Society, and includes the villages of *Monrovia, New Georgia, Caldwell, Millsburg and Marshall.*

BASSA COVE—Established under the auspices of the united Colonization Societies of New York and Pennsylvania. The towns of *Bassa Cove and Edina* are in this Colony.

GREENVILLE—Established by the Mississippi and Louisiana Colonization Societies at *Sinou;* and

MARYLAND—Established by the Colonization Society of Maryland at Cape Palmas.

These colonies contained in 1838, a population of about five thousand, all coloured persons, of which three thousand five hundred were emigrants from the United States, and the remainder native Africans, who attached themselves voluntarily to the colonies, and became subject to their laws.

The commerce of the several colonies is already respectable. The exports were estimated, during the year before mentioned, to between 80 and $125,000, in camwood, ivory, palm oil and hides; and the imports to an equal or greater amount.

The schools are abundant and facilities of education accessible to all.

At Bassa Cove and Monrovia are public libraries—the former of which contains twelve or fifteen hundred volumes.

The militia is well organized, and has proved itself adequate to the defence of the colonies from the incursions of the adjacent native tribes.

Two newspapers are now published at Monrovia, the editor of one of which is a coloured man of more than ordinary intelligence.

The Government of Liberia is essentially republican. The Governor is appointed by the Society. His powers are defined by the constitution and laws. The Vice-Governor, Secretary, Register, Treasurer, Legislative Councillors, Sheriffs and Constables are chosen by the people. The elections are held annually in every village, and are conducted with great propriety and decorum.

The Judiciary consists of the Governor and a competent number of justices of the peace, appointed by him. Their jurisdiction extends to cases affecting the peace, and to all actions of debt not exceeding $20.

In the courts of monthly sessions, whether acting as courts of law or chancery, the Governor or Vice-Governor presides, and the justices are his associates. They have appellate jurisdiction in all cases whatever.

In this manner justice is impartially administered. The rights of life, liberty, and property are secure under the laws, and the colonists are satisfied with their administration.

It may be added that the affairs of the Colony of Maryland are governed by a separate constitution, and a code of laws framed by the Colonization Society of Maryland.

I hope I have not fatigued you with these details.

And now, sir, I have to ask, what does all this signify, and to what does it tend?

Who does not look back upon the origin and progress of these infant colonies with profound astonishment that so much has been accomplished; and forward to their future destiny with intense interest and solicitude? Who will gainsay, with such an array of facts before him, that it may be reserved for the slaveholders of the United States to become glorious instruments for the restoration of a people buried in ignorance and barbarism—for the illumination of a continent shrouded in the darkness of accumulated centuries? Who knows that future generations of ransomed Africa may not point to the slave trodden soil of the new world of the west, as the soil frow which sprung the germ of their long lost civilization and happiness? Who can tell that in the course of human events—in the wonderful dispensations of that Being whose ways are past finding out—the history of His chosen people—the wretchedness of their captivity, and the glory of their deliverance, may not pre-figure the captivity, the deliverance, the elevation of an other race of bondmen from a condition no less abject, to a pre-eminence in civilization and religion no less distinguished.

The first persuasive indication that such anticipations are not wholly visionary, consists in the fact, that the first *efficient* measure for the abolition of the slave trade was the act of an American Congress, originating from the policy, sustained by the eloquence, passed by the co-operation of American slaveholders.

Sir, enlightened public opinion both in Europe and America has concurred in the truth of the proposition, that the African slave trade is the infamous cause of African degradation. I shall not stop to discuss that proposition now: nor shall I do more than refer to the distinguished efforts of Wilberforce and Pitt and Fox and Sheridan and their associates in the British House of Commons, to extirpate a traffic so sanguinary and cruel, so perfidious and mercenary, as to shock every sentiment of humanity, and outrage every principle of justice and honour, recognized among men. Acknowledging, however, as I do, the tribute which in common with the civilized world, I owe to those illustrious men, I cannot repress the feelings of patriotic exultation when I look to the position which my own country occupies. While session after session of the British Parliament, for more than a quarter of a century, the eloquence of these champions of humanity and truth were met and repelled by the argument, that the abolition of the slave trade would result in "great and serious mischief to the British West India plantations"—"to the ruin of individuals" and "to the diminution of the supplies of the kingdom,"—the Congress of the United States, not only availed itself of the first moments of the existence of its constitutional power over the subject, but in its eagerness to assert it, anticipated its power, to denounce and punish the horrid trade. It is known that the period assigned by the federal constitution for the exercise of that power was the year 1808. In his annual message of the 2d December, 1806, Mr. Jefferson "congratulated Congress on the approach of the period at which they might interpose their authority constitutionally, to withdraw the citizens of the United States from all farther participation in those violations of human rights which had so long continued on the unoffending inhabitants of Africa, and which the morality, the reputation and the best interests of our country had long been eager to proscribe. Although," he added, "no law that you may pass can take prohibitory effect till the first day of the

year 1808, yet the intervening period is not too long to prevent, by timely notice, expeditions which cannot be completed before that day." During that session, that is to say, on the 2d March, 1807, a law was passed which prohibited the importation of slaves after the 1st January, 1808,—subjected vessels fitted out or sailing for the purpose of transporting them to any part or place within the jurisdiction of the United States, to seizure and condemnation in any of the circuit or district courts for the districts, where the vessels might be found seized—imposed a forfeiture of twenty thousand dollars on persons fitting out vessels to be employed in the slave trade, and of the vessels in which negroes had been transported—punished by imprisonment from five to ten years as well as by fine, the act of taking on shipboard negroes or mulattoes from the coast or kingdoms of Africa, and transporting and selling them as slaves—and authorized the President to employ armed vessels to cruise on any part of the coast, and to instruct their commander to seize and bring in vessels, found on the high seas contrary to the provisions of the law.*

On the 3d March, 1819, another act was passed, giving the President power to employ the armed vessels of the United States, to cruise on the American coast or coast of Africa to enforce the acts of Congress prohibiting the slave trade, and requiring vessels engaged in the traffic of slaves to be seized and brought into port. The President was further authorized, to make regulations for the safe keeping, support, and removal out of the United States of the negroes that might be brought within their jurisdiction, and to appoint agents on the coast of Africa to receive them.

This act was preceded by a resolution, offered on the 1st March, 1819, by a member from the State of Virginia, and adopted without a division by the House of Representatives, which declared that "every person who should import into the United States, or knowingly aid or abet the importation of any African negro or other person for a slave, or should purchase any such slave, knowing him or her to be thus imported, should, on conviction thereof, *be punished with death.*"

At the ensuing session of Congress, the intention of that resolution was carried into effect, by the passage of an act declaring the slave trade to be piracy, and punishable with death.

These, I repeat, were the most effectual and decisive movements ever made among nations, for the suppression of the trade; and I take great pleasure in adding that the law of 1820 was recommended by a Committee of the House in a report founded on the memorial of the American Colonization Society.†

*"We ought not," says Mr. Walsh, (Appeal, 323,) "to overlook the circumstance, that these measures were taken by a Legislature composed in considerable part, of the Representatives of the slaveholding State."

† The life of Wilberforce, written by his sons, contains a "Tabular view of the abolition of the slave trade." The following extracts from it may not be without interest.

"1787: Wilberforce avows his design of moving abolition—Abolition committee formed. 1788: Middle passage Bill. 1789-90: Examination of evidence and motion in Parliament. 1791: Sierra Leone Company formed. 1792: Dundas's resolutions—Abolition carried in the House of Commons. 1793: House of Commons *refuses* to confirm its vote of the preceding year—Foreign slave trade bill rejected. 1794: Foreign slave trade bill passes the Commons, but is lost in the Lords. 1795: Motion for abolition rejected in the Commons by an increased majority. 1796: Motion for abolition introduced, but *lost* on its third reading. 1997: The new Parliament adopts Mr. Ellis's plan of leaving the question to the colonists—Motion for abolition *again lost*. 1798: Annual motion for abolition again *defeated*. 1799: Annual motion for abolition *again lost*—Slave trade limitation bill carried in the Commons. 1800–1: Motion for abolition deferred, in expectation of a general convention of European powers. 1802: Annual motion for abolition renewed. 1803: Annual motion postponed in consequence of the excitement of the expected invasion. 1804: Abolition carried in the Commons. 1805: Order in council extinguishes the trade to the new colonies. 1806: Abolition again carried in the Commons.

While Congress was deliberating on the last of these important measures, another event occurred to which, for a few moments, I solicit your attention.

In the month of February, 1820, a small vessel left the harbour of New York on a voyage across the Atlantic. She was the American ship Elizabeth—her cargo, eighty-eight emancipated slaves—her place of destination, the Western coast of Africa. Her errand was not to discover a new continent—but to emancipate an old one. She was commissioned as the instrument—not of rapine and crime, but—of philanthropy, of religion and of peace. She went—not to snatch her offspring from the bleeding bosom of that injured continent,—but to restore to Africa a portion of her outcasts—not to invade and to conquer—not to ravage and destroy—not to pamper the superstitions of an idolatrous people—but to unfetter the human mind—to plant the standard of civilization—to lay the foundation of free and liberal institutions—to build temples to the living God. WHO PLANNED THE EXPEDITION? WHO CHARTERED THE ELIZABETH? WHO FURNISHED HER CARGO? The government of the United States, or the government of any state or teritory of the American Union? No sir,—but private individuals—philanthropists—Western and Southern men—men reared under the institutions of American slavery—themselves slaveholders—*they* were among the patrons of the noble enterprize. And now, without recounting the various expeditions of a similar kind which your Society has fitted out—allow me to say—that under the auspices of such men—under the patronage and control of a private association—with no other means of support than those which have been derived from the munificence of charitable individuals—with no other reliance for success than their own persevering, unabated, undaunted efforts—and the smiles of Heaven—from such a feeble beginning, in the course of twenty years, a colony has been planted, and is growing up on the African coast—a free, flourishing, happy colony of more than three thousand American emigrants, whose destiny, we trust, is beyond the reach of vicissitude,—and *that* the work, in great part, of American slaveholders. Let the work proceed as it has commenced—let it proceed, until the population of Liberia shall have swelled to the number of ten or twenty or fifty thousand souls. *Then* if it shall be asked, what slaveholding America has done for the benefit of mankind—for the mitigation of the direful curse of slavery—for the melioration of the condition of the African race, we may turn to that scion of a noble stock—an American colony of emancipated slaves. We may tell of the obliteration of the foulest blot on the character of our age—the traffic in human flesh. We may point to idols prostrate in the dust—to the tall spires of Christian temples glittering in the sun—to altars at whose feet, thousands of worshippers bow before the Christian's, not the pagan's God—to institutions founded on the basis of religion and of law—to a land teeming with the bounties of Heaven, and covered with memorials of industry and art—to a people educated, intelli-

Foreign slave trade abolished. 1807—[March 25.] British slave trade abolished—Sierra Leone Company dissolved, and the settlement given up to government—African Institution formed. 1808: North American slave trade terminated." *(By a law passed, as we have seen, 2d March, 1807.)* "1810: The new government of Venezuela abolishes the slave trade. 1811: Slave trade made felony by Great Britain—Portugal renounces the trade out of her own territory—Chili abolishes. 1812: Buenos Ayres abolishes. 1813: Sweden abolishes. 1814: Denmark and Holland abolish. 1815: France abolishes—Portugal, on receiving a sum of money, abolishes to the north of the equator, and intimates that she will finally abolish in eight years. 1817: Spain, on receiving a sum of money, promises total abolition in 1820, to the north of the equator—Right of Search conceded by Portugal and Spain. 1818: Holland concedes the Right of Search. 1820: Slave trade declared to be piracy by Great Britain *in a treaty with the Arabs on the Red Sea*—AND BY THE UNITED STATES. 1822: The Spanish Cortes prohibits the slave trade. 1824: Slave trade made piracy by Great Britain."

gent and free—in a word, to a continent rescued—or destined to be rescued—from the dominion of ignorance and barbarism and superstition and sin. *This* is a consummation worthy the ambition of every American philanthropist. I say nothing in this connexion of the eradication of slavery from our own soil. That is a subject of too much delicacy to be touched. But there are purposes connected with the operations of your Society, wholly independent of its influence upon our domestic institutions, sufficiently high and holy to rouse the efforts and animate the zeal of every man who aspires to the glory of becoming a benefactor of his species. There are purposes connected with its operations, to the fulfilment of which we are prompted by other and higher motives, than those of personal or even national interest—by our regard for the happiness of millions of our fellow-men—by our desire to enlarge the boundaries of the empire of civil and religious freedom—by our love to God and man. If there be on earth a nation bound more than any other by imperious obligations of self-protection and public policy—to say nothing of considerations of moral duty—to engage in an enterprize so full of benevolence and patriotism—ours is that nation. Here in the midst of us—in a land consecrated by the struggles of our forefathers in the cause of liberty,—exist a people, between whom and ourselves there never can, in the nature of things, be any possible affiliation—a people, cut off, as well by the distinction of colour, as by the immutable laws of social order, from all connexion or fellowship with ourselves—an inferior and degraded people—

> "Steeped in poverty to the very lips;
> Giv'n to captivity they and their utmost hopes,"

the descendants of an ancestry, as ignorant as themselves, torn by the hand of rapine from the embraces of their native land, and cast by our parent country upon her dependent colonies, against their consent and contrary to their vehement remonstrances,—of such a people, our tables of population inform us, there are two millions and a half within the limits of the American Union. Recognizing them in the light in which they are regarded by the constitution of the United States, and by the constitutions and laws of the States that tolerate slavery, they are private property. No human power can disturb by violence the tenure by which they are held. With them therefore, the Colonization Society professes, in the utmost good faith, to have nothing to do.

But closely connected by ties of blood, and bound up with them in a common destiny, is another class, less numerous but equally degraded—of coloured freedmen—to the efficacy of whose instrumentality in restoring their father-land, the attention of judicious and benevolent men has long been strongly directed. The same tables of population, to which I have referred, inform us that this latter class amounts in number to more than three hundred thousand souls. The proposition is to civilize Africa by colonizing *them;* and the question arises, can the object be accomplished? Is the achievement practicable? Is it within the compass of human agency, by the use of such means as the Society has resorted to, to establish and perpetuate a colony of coloured freemen on the continent of Africa?

It is no part of my purpose to discuss those questions now. The discussion would conduct me into a wide field of speculation. I choose to resort to fact instead of argument. The fact then is, that such a colony *has been established*—established without any material agency of the government of the United States—by a private association—with extremely limited resources, derived alone from the contributions of benevolent individuals—with a regularly constituted government—permanent, free, and, in regard

to its political action, self-supported—a government of laws, enacted mainly by themselves and well adapted to their condition. Such a spectacle exists,—such a work has been accomplished,—and history furnishes no account of an enterprize conducted under such auspices with such signal success.

JOSHUA CORNISH.

We take the liberty of introducing to our readers a colonist, from Cape Palmas, who arrived by the schooner Herald, of Boston, of the above name, or who was once Joshua, Josh, or Uncle Josh, but now called in his adopted land, *Mr. Cornish.*

We had not the pleasure of a personal acquaintance with Cornish in Africa, as he arrived after our connexions with the colony had ceased, and in our subsequent visits there he was uniformly at work on his farm, and never formed one of the group of loungers who are ever ready to watch the landing of a vessel's boat. We reccollect, however, on going the rounds of the colony on our old donkey, (who was ever our travelling companion in Africa) to take, as we supposed, our last look at the palm groves and plantain orchards of our once happy home, that on one of the back streets, called "Holmes' road," at the extreme end of the settlement, we came upon one of the most beautiful plantations that we ever met with in Africa. The whole lot was under cultivation, well secured by a light but sufficient fence; the house was a neat little twelve-footer, weather-boarded and shingled, flanked by a snug little piggery and fowl-house: the whole surrounded and overshadowed by the beautiful broad-leaved plantain and banana, swaying to and fro under the heavy masses of its golden fruit. The rich perennial lima and butter beans formed a beautiful arbor, which screened the labourer from the mid-day sun and furnished an important item for the dinner table. In the back ground was a large field of the sweet potato, whose broad ridges were cracked into large veins, indicating the heavy growth beneath. This was the homestead—the domain of the free man Joshua Cornish.

At the request of the East New Market Col. Soc. of Dorchester Co. (whose devotion and energy in the cause reflects the highest credit on its members,) Cornish was requested to come home and visit his friends, agreeable to a promise made on his sailing for Africa. He had promised his coloured friends that he would come back after five years and inform them how he liked the country. That period had nearly expired and there was much boasting among the enemies of the cause, and dreadful apprehensions on part of the timid portion of the coloured population with regard to his fate. Although he had frequently written in the strongest terms of his perfect satisfaction with the country, and determination to live and die there; yet the designing affected to believe the letters were forged and persuaded many others to think the same. But finally Joshua has arrived and gone to the old scene of his slave life to shake hands with his old master as *man and man*, and to talk with his old cronies. We had some long chats with Cornish, and found him as he had been recommended by Gov. Russwurm,

one of the right sort, a plain honest man, with none of the possum, but a deal of shrewdness; fully capable of appreciating the blessings of liberty, and prudence enough to restrain him from the abuse of them. We only wish that all, both friends and enemies of the cause, the hot-headed and cool-hearted, could hear the 'plain unvarnished tale' of his sojourn in the slave land and the free. From conversations and questions we obtained nearly the following statements from him.

'I dont know sir 'zactly where I was born, nor how old I be, but I reckon I is well nigh sixty, and I believe I was born near Cambridge, in Dorchester county, and was owned by Mr. David Parker, who sold me to Mr. Samuel Elsby when I was right smart of a boy, near about twelve year old. When he died I fell to his wife and then to Major Newton of New Market, whose slave I always was till I went to Cape Palmas. I had two wives both free women, but was not properly married to any one till I went to Africa. Major Newton said a good many years ago that I might have my freedom if I would go to Africa, but I would not, all the coloured folks believed we was only to go to Georgia, and did not believe a word of all the talk about Africa. But one time I heard Mr. Hersy preach at a camp-meeting, and he told about Africa, said he had been there and knew all about it, I did not believe he would lie, so I began to think I should like to go and be free rather than to live a slave all my life, and I knew I never could be free here. But all the coloured people persuaded me again not to go. After a while Mr. Hance came over from Africa and I heard him tell all about it, and I determined to go if one-half he said was true. After I made up my mind to go I would not go near the coloured people till I got ready, for I knew they would persuade me out ont, I remember when I was going down to the boat with master, that a coloured blacksmith, named Josiah Bowley, asked me where I was going, I told him to Africa, you fool you, said he, you are going to Georgia, for tis the only way your master can sell you. Well I though I'd run the risk and went on. Well we got aboard the boat at last, all on us, and we was glad enough to get away from the coloured people of Baltimore, who kept telling us we was fools, and should all be sold to Georgia, or die with fever or be eat up by snakes. When we got to sea we were some sick for a few days but the Capt. was kind and we had a good voyage, and was mighty glad to get on shore at Cape Palmas. We all had the fever. I was sick five days, some of the children longer, but through God's blessin we all got over it well and are all well now, six of us, self, wife and four children. My wife felt bad the first year some of the time, and wanted to come back, but now she says she would not come back for any thing. All my children too are well satisfied and dont want to come away, they are getting mighty proud in their new country. And for me, I never yet seed the day I would come to live in America for the best farm in Maryland. My children cried when I got the letter to come back and did not want to read it to me. They said they did not want me to come back. My children can all read, two can read and write; none could read when I went away.

I have got the best farm in the colony, I got the premium on it last year, and should again this, if I had not come away, I have got five acres under

cultivation and have more from it than I can eat, and left more provision for my family than they will want till I get back. My house is better than any one I ever had in this country, I have always had enough to eat and wear, and that that was good enough, and I have got it all by my own labour. We have nothing to fear from the whites nor any body else. Every thing goes on there just as rigular as it does in America. We have our 'lections and courts and trainins just the same as white folks do here, and every body minds all the officers just the same, though they be all coloured men. We have the best Doctor that ever was amost, and the Governor every body likes. We have good schools and all the children go free, and we have regular meetings and Sunday schools just as white folks do in America. The people are all pretty much satisfied now, they always is after they have been there one year. I dont know more than two that would come away if they had plenty of money to pay their passage, and most all would not come no how. There is only three lazy men in the colony, and they has got to work or starve.

All the colony wants now is to get about as many agin people there as they have got now and then they wont ask nothing more. We'll get along well enough then—all I want is to get my other children to go out, and then twill take a mighty pretty man to get me back to America again. I've no notion being here where coloured folks can't be any thing, when I know of a good home to go to, where I can be free and have nobody to trouble me. I've enjoyed myself more since I have been in Africa, than I ever did all my life before, in fact I never really felt that I was a man before, and I shall always bless God that he opened a way of freedom for me, and that I was made to see it and walk in it.'

Such is a brief summary of the statements of Joshua Cornish.

To some it may perhaps seem a small matter that an *old nigger* of fifty years of age is transported from a Maryland plantation to die in Africa. To the advocate of the perpetuity of slavery, it may cause a regret that his ten years more of labour should be lost and that his five children should not yet raise their hundreds of hhds. of tobacco, or thousands of bbls. of corn—the northern abolitionist would mourn that any benefit should accrue to the coloured man, without a proportional injury to the white—the new-fangled philanthropist of the last winter's growth, the *peace where there is no peace* man, will regret that the *free labour* of *coloured servants* which we so much need should thus be abstracted from the state when *all was going on so quietly*. To all these the details here given are but matters of indifference or regret; while to the Colonizationist, the only *true* friend of the free and the slave, the black man and the white—the transporting of this *one man* from the Eastern Shore of Maryland to the coast of Africa—the transforming the mere *physical being*, which wrought just so much and so many hours per day, into a *man*, a *free* man, entailing upon him all the duties and responsibilities of a *man*, with the incitements and inducements to think and act as one—to the Colonizationist we say, this one act must be a source of the deepest satisfaction and pride. The change in the character and fate of this one man and its attendant consequences is a sufficient reward to those who have long laboured in this most glorious but too much neglected cause.

INFIDELITY IN DISGUISE.

Abolitionists in New Hampshire have taken such strong measures to break up the existing churches in that state, that an act has been recently passed by the Legislature to protect congregrations assembled for divine worship, from their interruptions. The Congregational Journal instances the following facts to show the nature of the sentiments held by these reformers.

S. Foster introduced and advocated at the recent meeting in June, a resolution, 'That the *clerical office* is in itself a flagrant violation of the [the equal, unrestricted liberty of speech,] and is therefore inherently sinful, *and ought to be immediately and unconditionally abolished.*'

In another resolution he asserts that 'the clergy, being a religious aristocracy, are the natural enemies of liberty.' Also: 'That the revivals of religion, which are now spreading over the country, under the auspices of the clergy, are tainted and spurious, and utterly subversive of the principles of human liberty, and ought therefore to be universally repudiated by the friends of humanity.'

P. Pillsbury offered and advocated resolutions containing the sentiment, that 'Whereas, the sectarian churches and clergy of New Hampshire have now fully shown, in resorting to fines, threats, imprisonments, and other heathen means of opposing the progress of truth, that they are not the church of God, but combinations of *practical*, if not *real* atheists:

'Therefore, resolved, that no friend of humanity and pure religion will any more support them than he would the worshippers of Juggernaut, or Moloch; and that no person who has not renounced all fellowship and communion with these churches and their guilty priesthood, *is worthy to be regarded as a christian or an abolitionist.*'

These sentiments are approved and supported by the editor of the society of which such individuals are the agents; and, as we believe, by the Executive Committee of the Society.

Mr. Rogers, in an editorial article of July 1, speaking of the clergy, says—

'The priesthood is the great murderous pro-slavery of the world. It has ever been the giant—the mammoth curse of the family of man. The greatest curse God has permitted to befall it, is the infliction of this dreadful, dreadful institution. It is the Pandora's box of mischiefs. It has been a volcano of moral evil, perpetually belching forth in all ages. The institution *must be overthrown*, or there is no hope for humanity. The breast of mankind must be delivered from this moral nightmare, or they will forever perish. Whether this can be done God only knows. *Yet we must try.*

[*N. Y. Observer.*

THE TWO EXTREMES.

Mr. William Lloyd Garrison, the editor of the abolition journal, the Liberator, goes for an immediate dissolution of the Union. At a late meeting of the Essex (Mass.) Anti-slavery Society, he moved, among others, the following resolutions:—

"*Resolved*, That the American Union is and ever has been since the adoption of the constitution, a rope of sand—a fanciful nonentity—a mere piece of parchment—'a rhetorical flourish and splendid absurdity'—and a concentration of the physical force of the nation to destroy liberty, and uphold slavery.

"*Resolved*, That the safety, prosperity and perpetuity of the non-slave-

holding states require that their connexion be immediately dissolved with the slave states in form, as it is now in fact.

"*Resolved*, That the petition presented to the U. S. House of Representatives, by John Q. Adams, from sundry inhabitants of Haverhill, in this county, praying Congress to take measures for a peaceful dissolution of the Union, meets our deliberate and cordial approval."

A writer in the Natchez Free Trader on the contrary, considers the African race, constituted by nature and pre-destined by Heaven for slavery, so that it is a sin to labour with a view to any ultimate elevation of their condition, or to open before them the way to a better inheritance. Colonization doctrines will be confirmed by the pressure of such extremes—and, like the *Union* stand stronger, more commanding, and more beneficent, amid these extravagant and warring opinions.—[*Af. Repos.*

FOURTH OF JULY CONTRIBUTIONS.

We have to acknowledge the receipt of three dollars from the Rev. Mr. Bozman, collected in St. Augustine church, Cecil Co. on the Sunday nearest the 4th of July. As some three weeks have elapsed since the 4th, we presume few or no others will be received. We last year had the pleasure of acknowledging the receipt of near four hundred dollars from the clergy of this state, collected on our national anniversary, a larger amount we believe, than was ever received at any former period.

Why or wherefore this falling off we are unable to say, and it is not our purpose to enquire. The extreme pressure of the times would well have accounted for *small* collections, but hardly for a neglect of the matter altogether. We took occasion in our last No. to shew that our Society was mainly instrumental in accomplishing results which have ever been considered as legitimate subjects for the pulpit, viz: the gradual, consistent and legal abolition of slavery, with due regard to the best interests of all parties concerned, and the christianizing Africa by the direct influence of the colonies and their assistance in advancing the missionary cause. These facts we stated and substantiated by sufficient documentary evidence. And further we would say and can prove it to the *World* that our one little colony at Cape Palmas, has by itself, done more towards civilizing and evangelizing Africa than every and all the white missionaries that have ever visited the western coast—and on those who profess to have the welfare of the native African at heart, who would enlighten him and convert him to christianity on broad and catholic principles, unbiassed by partisan or sectarian interests, must rest the responsibility for neglecting us in this time of our greatest need.

☞ All communications intended for the Maryland Colonization Journal, or on business of the Society, should be addressed to Dr. James Hall, General Agent, Colonization Rooms, Post Office Building.

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